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UNITED NATIONS AND THE CONGO

WHATEVER may be happening in the Congo when these notes appear it is obvious that a struggle of dramatic importance is taking place. It rarely percolates through the news. It concerns the United Nations. A world organisation is struggling, growing, and gradually becoming indispensable in international life. Through the dry daily reports, which call for little emotional response, it is not easy to adjust oneself to a new political organisation holding so much of the ideals of mankind, struggling wonderfully to be what it is meant to be.

What would have happened in the Congo without the United Nations intervention ? At the time of writing it is not certain whether that intervention is succeeding, but without it there certainly would have been chaos, with the danger of the clash of the great powers within it. Up to now more than a piece of ambulance work has been carried out. A new state, or states, have been given a chance of survival.

The Motives

The intricacies of the intervention cannot be read in the reports. But intelligent interpretation indicates that men on the spot, and a long way from it, must have made personal decisions of great importance. And most of them must have been made from disinterested motives. Ambition, for instance, or the wish to be in the public eye, cannot have been among those motives. Certain men were asked to do a difficult job for an ideal for which they are supposed not to be emotionally moved—the ideal of the United Nations Organisation. The fact that they are doing it, and that others not on the spot are cooperating with them, must be helping to create the supra-national spirit so easy to write about but so hard to realise in the bones.

The continent of Africa is likely to receive headlines for many years to come. If the action of the United Nations organisation is successful in the Congo the revolutionary transitions that are bound to take place in Africa will receive incalculable help in the name of peace and racial brotherhood. Nothing less than this lies behind the dry reports (just because the action taken is not dramatic in the terms of news) of the United Nations intervention.

Claim and Counter Claim

On the Security Council also something again of importance has taken place. The Russian account of the shooting down of the American plane, RB.47 has been challenged. The American delegate, Mr. Cabot Lodge, offered to submit his account, and evidence of it to an International Court together with the Russian claims. His offer received the support of every member of the Council save the two Soviet delegates. It was perhaps a foregone conclusion that the Russians would turn it down. It was hardly possible for them to have their original account proved to be wrong. In any case, they must have their own ideas of an unfriendly plane, in the circumstances of the cold war, flying with intentional secrecy within—as even Mr. Cabot Lodge admitted—fifty miles of their border. But even so, Russians cannot ignore the implications of Mr. Lodge's demand.

It is assumed that through the medium of the Security Council there is now a supra-national opinion and a judiciary body of some kind acting for it that can check claims and statements made by sovereign states. The Russians decided to shoot down the American plane; other nations in the name of international justice can decide whether the Russians have that right. It may seem a small dent in nationalist pretentions, but nevertheless on this occasion and on previous occasions, an appeal has been made to an impartial international judiciary body.

Russian legal theory and action may ignore it but what is now being asserted through the Security Council is that there is an international justice that can challenge the right of national states to be judges in their own affairs.

The Security Council

This only could have taken place through the United Nations. Slowly but surely it is becoming an essential instrument of world government, and its function is more and more being accepted by the member states.

The action of the United States and England, for instance, in challenging the Russian account of the shooting down of the plane may be partly motivated by the claims of the cold war. That cannot be left out of account. But neither can the appeal for an international judiciary to decide the issue. It is the recognition, no matter how dim, of the possibility of international justice deciding on certain issues between nations. And that could only have been made effectively dramatic in the atmosphere of the Security Council and not through an exchange of notes.

It must be assumed that in future the contending nations are going to be more careful in the technique of the cold war ; that is something gained—and could only have been gained through the Security Council.

THE HAIR SHIRT AS SHINING RAIMENT

By Ford Lewis

(Dr. Ford Lewis is the associate Minister of the First Unitarian Church, Portland, Oregon, U.S.A.)

IT is too bad that the idea of simple, wholesome living is likely to mean giving up something. Renunciation is a negative concept. For most of us, it stands for a reluctant, unfortunate concession. It symbolizes loss and diminishment. As we grow older, we are required to give up more and more forms of self-indulgence, and we do this grudgingly. It must somehow seem to us as if by holding on to this or that pleasure we could maintain our hold on our youth. In our minds, going without the things that give us pleasure represents some lessening of ourselves. Reducing our weight, for example, is correlated with reducing the quality of living we are accustomed to and feel ourselves entitled to. Below the level of rational thought, we convince ourselves that as long as we can cling to the fleshpots, we have not really left the lush land of Egypt.

Wanderers in the Wilderness

Unhappily, as a result of this complex, many of us are obliged to wander forty years and more in a wilderness of confused values and superficial satisfactions. Many who believe themselves to be on a pilgrimage to a better land have not set forth at all. We may outwardly give up drinking or smoking or overeating without being able to free ourselves inwardly from these compulsions. Whenever this happens, it is a clue to a secret and inward rebellion. We are hindered from going forward because we are emotionally lodged and grounded in the past from which we are seeking to get free. The extent of our failure in this area is the measure of the intensity with which we cleave to the old idols, the fleshpots and easy life which is our undoing.

One of Gautama's sermon illustrations will serve to light up this point. Two friends came to a deserted village and, finding a heap of discarded hemp, they divided it and carried it away. Farther along, they discovered a quantity of hempen thread thrown away. "This is just what we want the hemp for," said one, "to make thread. Let us put down our hemp and each take a load of this hempen thread." "I've brought this load of hemp a long way already, friend," said the other, "and it's well tied up—that's enough for me. You choose for yourself." So the first put down his hemp and picked up the thread. As they continued, they came to one street crossing after another, and at each intersection they discovered something more valuable than they had seen before, but which they could not take without abandoning the treasures they were then carrying. Each time one of the friends made a change for the better while his companion retained his original load. At the end, one of the travellers came out with a coffer of gold and the other with a bundle of hemp, "well tied up."

Asceticism or Hedonism?

If our choices in real life were all that simple, we could make them with much less conflict and anguish. They are seldom that clear-cut. For this reason, we are perennially confronted with more or less agonizing decisions. How much are we bound to renounce in search of the good life? How much may we legitimately claim for ourselves as a worthy and expected prize in this all too precarious existence?

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Every religion has been forced to include some element of renunciation. In the Epicurean school, the friendship of good and gifted men, the satisfaction that comes from living a life of fair play and the delight arising from esthetic enjoyments comprised the *summum bonum* of life. Epicureans refused to be bothered by any metaphysical or religious doctrines which imposed moral duties or prohibitions and thus interfered with the freedom of pure enjoyment. Ethical hedonism went a step further and held that of all possible experiences and feelings, only pleasure or pleasant consciousness had any positive ultimate value. Even hedonists, of course, had to make choices between competing pleasures, which involved one form of renunciation.

At the opposite extreme, Buddhism stands as a classic example of self-denial, since its aim is the annihilation of all passion and desire. In one of his sermons, Gautama explained the basic cause and cure of pain in the following words:

> Now this, O monks, is the noble truth of pain, that craving which leads to rebirth, combined with pleasure and lust, finding pleasure here and there, namely, the craving for passion, the craving for existence, the craving for non-existence. Now this, O monks, is the noble truth of the cessation of pain, the cessation without a remainder of that craving —abandonment, forsaking, release, non-attachment.

In another discourse, he reiterated this thought in another way:

> Whoso have a hundred things beloved, they have a hundred sorrows. . . . Whoso have but one thing beloved, they have but one sorrow. Whoso have no thing beloved, they have no sorrow. Sorrowless are they and passionless. They are serene.

Proof of the Pudding

This may seem to some a rather thin and meager asceticism. It seems to reflect an intolerably dull, spiritless existence. We cannot with any enthusiasm picture ourselves repressing everything we want to do, forcing ourselves to walk mutely backward into a gloomy monastic twilight, turning our back on everything that gives satisfaction and pleasure, all in the name of some distorted view of what religion requires. A full religion implies gratification and abundance, not only for others but for ourselves as well. Did not Jesus tell his followers, "I am come that they might have life, and that they might have it more abundantly"? In one of his memorable addresses to a gathering, he once pointedly contrasted himself to John the Baptist, who was known far and wide for his ascetic practices. It was said that he, the Baptist, wore nothing but a rough mantle of camel's hair and a leather girdle, in the manner of the nomads, and that he subsisted on "locusts and wild honey." Jesus, on the other hand, described himself as one who "came eating and drinking" and living such a life of physical enjoyment as to inspire the rumour that he was "a glutton and a drunkard, a friend of tax collectors and sinners."

It is interesting that Jesus did not take the trouble to deny the rumour and even more interesting, perhaps, that he did not even ignore it, choosing to repeat it gratuitously as if to give it public currency, if not indeed implicit verification. Thereupon he dropped the whole matter, avoiding all apologies and rationalizations, with the abrupt conclusion that "Wisdom is justified by her deeds."

A LAYMAN'S DIARY

July 15. "Open evening" at David's school (he is a "county infant"). David is very happy at it, and it is a good school. After one more year he will go up to the junior school, and during that year we have hopes that he may learn to read; at the moment he looks on reading as a decadent adult pastime. I don't think he is going to be able to help the G.A. much in their inquiry about the content of religious education at his school. So far as we can divine, most of it consists of a mysterious thing called "Second Dinners' Hymn Practice"; but we did get one other glimpse of it this evening. On a side table in his classroom lay a large book inscribed "The Thank-You Book", and inside the book was one entry from each boy and girl in the class. It was rather touching. The most popular sentiment was "Thank you, God, for Sunshine"; but thanks were also expressed for "Animals", "Holidays", "Fruit", "My Parents", and "Rain". David's contribution was right at the end. It was "Thank you, God, for Cushions".

July 16. The quarterly service and meeting of the London District Provincial Assembly at All Souls' Church, Golders Green, this afternoon was a well-attended and pleasant occasion. I do hope that the talk which the Rev. H. Lisnar Short gave us on "Prayer in the Modern Age" is going to find its way into print somewhere, as it deserves to be widely studied among our folk. Mr. Short was dealing only with public prayer; he made a strong plea that prayers should be in simple ordinary speech, and not archaic or woolly—and that they should mean what they say, and say what they mean. After the talk we had questions and discussion. Am I alone, I wonder, in thinking that "questions" often detract from the effect of a memorable talk, rather than enhance it? Today I felt that the talk itself gave us so much of value to absorb that the questions which followed (which were quite good) served mainly to confuse one's grasp of the main points of the talk itself.

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Those of us who are lucky enough to receive the quarterly letter of the L.D.P.A's District Minister, the Rev. Wilfred Waddington, have come to look forward to the friendly note of pastoral concern which he manages to infuse into all that he writes to us. In his current letter he asks us tellingly to consider "whether the worship and fellowship of a small group is worth while in itself, irrespective of growth or decline in its numbers. So long as we are not involved in serious financial hardship," he goes on, "or do not relinquish our missionary zeal, must our labours be bedevilled from the outset with the obsession of counting heads?" Mr. Waddington says that he often feels that there would be greater joy and satisfaction, and possibly more confident hope, in preaching to small groups if they were not so apologetic about (and depressed by) their small numbers, and were "readier to rejoice in the Lord"; he suggests—and I am sure he is right—that it is a matter of "seeking first the Kingdom of God".

July 17 (Sunday). The ITV religious programme for young people, *The Sunday Break*, has recently been remodelled. Previously it was a pleasing enough 45 minutes in an imaginary youth club; jazz and "pop" songs alternated with brief amiable discussions with visiting ministers, but one rarely saw the ministers "on the job". In the new *Sunday Break* the centre piece of each programme is a filmed visit by two young people (hard-headed and even sceptical young people, usually) to a church or other religious community "doing its job" on its home ground. Tonight we visited a Church of Scotland minister, the Rev. James Currie, in his busy Glasgow parish, and after the film the two young people who had visited him questioned him about the value of what he was doing. The girl visitor asked him if he was not trespassing into the field of the professional social worker and the psychiatrist. "Well, I don't know about that", said Mr. Currie, "but what I *do* know is that when a psychiatrist tells me that a girl is a psychopath and that he can do nothing for her, *I'm* the one who has to get up at three o'clock in the morning and bring her in off the street!"

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July 19. It is hard to get used to the idea of Mr. Chester Edé's retiring at the end of this Parliament. The House of Commons won't seem the same without him, and I know that I won't read *Hansard* with the same keen expectancy as I do now when the debate is on one of Mr. Edé's numerous special interests. Luckily this Parliament still has several years to run.

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July 20. On and after Sunday, October 2nd, it will be encouraging to turn to *The Calendar of the Churches* and see a new entry, on these lines:

London, Strand Unitarian Church, Essex Hall (opposite Law Courts) 6.30, Rev. Robert Taylor.

And when it's not "Rev. Robert Taylor" it will be "Dr. Jimmy Gosling". Tonight at Essex Hall, Sir Adrian Boult, who is to be the President of the new congregation, held a cheerful reception to "spread the news" about this fine new act of faith. The Strand Unitarian Church hopes particularly to serve visitors to London from the country and from overseas, who find themselves spending a Sunday evening in the empty centre of London, which can be such a lonely place.

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July 23. Here come the Test and Corporation Acts again; another job for our Committee of Public Witness (what became of that G.A. resolution, I wonder?). At Carlisle Quarter Sessions yesterday, the Recorder, Mr. Edward Woolf, Q.C., criticised a probation officer who had elected to affirm instead of taking the oath on the Bible. The Recorder said that he would have "attached diluted value" to a probation officer who had no religious belief. Which is better, to say honestly that one has no religious belief, or to go through a form of oath (as a great many witnesses must do) which one does not sincerely accept? This disturbing episode has not been commented on by any responsible body; surely it is just the sort of thing that we are uniquely qualified to take up.

MANCHESTER COLLEGE, OXFORD

June 28th-24th

MANCHESTER COLLEGE, Oxford, has its own time-honoured pattern of proceedings which extend over two days as far as the students and the Governors are concerned, and over five days for the Alumni, the O.S.A.

This might seem to make for a leisurely grace, but there is little spare time between morning prayers in the Chapel and the late-night colloquies in staff residences and hostel.

This year was no exception when some fifty to sixty Unitarian ministers and laity attended the Valedictory Service. The music, both of organ and choir, is magnificently maintained by Harold Spicer, who displays a youthful zest and agility despite the advancing years.

The steady growing support of the Society of Worshippers, which is the congregation of College Chapel, is a very gratifying aspect of the present life of the College, as also is the presence of a few Unitarians amongst the undergraduates in the Residence.

For the first time for several years all the full Three-Year Course students were graduates. None of these were due for valediction this year but the Rev. P. Baker Morris goes out into our ministry, and Mr. Dale Bailey returns to Harvard Divinity School to complete his studies. One of our graduates, Miss Anne Whitaker is reading for a Ph.D.

The practice of arranging Vacation Student Pastorates with one of our larger churches has been extended for students before their last year, and with very good results. The curriculum now carries such topical sociological subjects as "Welfare work with the Aged" and "The Family Today". A very successful Easter Refresher Course was held for ministers on "Spiritual Guidance and Care in Marriage and Family Life". These give some indications of developments which are taking place in the training of our students for the ministry of our churches in the modern world.

But there is much more than this in the air at M.C.O. The deliberations and decisions of the College Council and Governors are still private as to the future, but it is possible to say that plans are afoot to change the status of the College in Oxford and also to enable it to face up to the moral and religious problems of this scientific and industrial age by seeking to establish overt links with the world of science at an academic level.

In some ways this means recapturing the progressive ethos of the great days of the Academies in the eighteenth century (of which Manchester College is, of course, a descendant) when the leaders of thought and religion were also the leading scientists. It is becoming more closely recognised at M.C.O., through the inspired leadership of the President, Sir Alister

Hardy, that the liberal religion of the future will be factually grounded in a scientific understanding of the physical world without and the mental or spiritual world within. The prospect is an exciting and encouraging one for men of liberal religion everywhere and for Unitarians in this country especially.

Meanwhile the work of the College goes forward in good heart, with devoted labours on all hands, and a fine zeal for the deep things of God and the high dignity of Man.

E.S.P.

THE GENERAL ASSEMBLY COUNCIL

A Report

A MEETING of the Council was held on 13th July. The devotions were taken by the Rev. A. D. Williams. The President reported on his Presidential visits including those to the Sheffield District, Southern Association, the Scottish Assembly at Garth, the North-Midland Spring Rally, 250th Anniversary at Sidmouth. He said he had been heartened and very impressed by the atmosphere of vigour and hope he found everywhere.

The following amendment to paragraph 8 of the Constitution of the Assembly was approved for submission to the next Annual Business Meeting: "The General Assembly shall have the power to acquire and accept any *Devise*, Legacy, Bequest, Donation or subscription for the promotion of the objects of the Assembly without prejudice to any *Devise*, Legacy, Bequest, Donation or subscription which may be made to the British & Foreign Unitarian Association Inc. The expenditure of the funds vested in the British & Foreign Unitarian Association Inc. must necessarily be directed to the objects defined in the Articles and Memorandum of the Association. The General Assembly shall also have power to *acquire* (formerly purchase) and hold freehold and leasehold property in the United Kingdom, etc." (The alterations are in italics.) It was agreed that the Secretary and the President with consultations with the Ex-President and the Vice-President, if necessary, should issue pronouncements on matters of public concern.

New Ministers

Ministerial Status was approved for Dr. Jeremy Goring, and Messrs. D. Mills and T. H. Jones. The recommendation of the General Purposes Committee that Dr. P. N. Tindall be the Preacher of the Anniversary Sermon; the Rev. I. Hodgson conduct the Communion Service; the Rev. C. Easton give the Closing Address and the Rev. M. Ratter and Dr. Peter Dalbert (from Davos) be the speakers at the Friday morning meeting was approved. It was also reported that Dr. Russell Davies, Reader in Medical Psychology at Cambridge had agreed to give the Essex Hall Lecture. Following the I.A.R.F. Executive meetings in Paris it was agreed the Rev. H. S. Carter should go with a small American delegation to lay a wreath on the grave of Theodore Parker at Florence, and that the Secretary should attend the celebrations of the 400th Anniversary of the birth of Arminius in Holland.

New Hymn Book

The Hymn Book Committee reported that work was progressing on the new book. They were asked to give consideration to the possibility of producing a new tune book and to report to the Council. Approval was given to the setting up of a sub-committee in the North to deal with plans for advance campaigns.

The Financial Statement was presented. £5,500 had been received in donations and legacies of which £2,199 still remained to be invested. Miss M. Stevenson was nominated to take the Secretary's place as one of the Assembly representatives on the British Council of Churches.

The Secretary reported on the action taken by Mr. Chuter Ede with regard to the Charities Bill, and said Mr. Ede was now fairly satisfied that nothing further could be done. The Council asked the Secretary to convey their sincere thanks to Mr. Ede for his help in this connection.

The Council heard with satisfaction the result of the Old Meeting Birmingham case, as reported in *The Inquirer* of July 6th. Dr. Rowe was warmly thanked for the large amount of work he had done to see the case through the stages before it reached the High Court.

AN OXFORD CONFERENCE

By John Rowland

IN its time, Manchester College, Oxford, must have housed many conferences of many different kinds; but it is doubtful whether any of these can have held out more promise, or yielded more mental and spiritual satisfaction, than the Annual Conference of the World Congress of Faiths, attended by some seventy delegates and friends during a weekend in July of the present year. The Baroness Ravensdale, who welcomed the delegates on the Friday evening, set the tone of the whole series of meetings when she pointed out that the pitiful division of our world could be overcome only by some kind of spiritual force, and suggested that if the millions of followers of all the great religions could get together that force might be generated, and this would in the end exert an influence which would prevent foolish men from using destructive means to shatter their world.

The World Congress of Faiths Conference, indeed, was a miniature model of this kind of "get-together". The main speakers were Dr. T. A. Burkill, who has contributed to these columns, and who has just been appointed Professor of Christian Thought at Cornell University in the U.S.A.; the Imam of the Woking Mosque; the Swami Avyaktananda, an eminent Hindu; a Buddhist, the Venerable Ratanasara; and (summing up at the end of the Conference), the Rev. Principal L. A. Garrard. The memorable service, held in the college chapel on the Sunday morning, was notable for a striking sermon by the Rev. Bernard Hooker, a Jewish minister from Birmingham, and for readings from the sacred books of the Muslim, Hindu and Christian religions; the devotions at that service were by myself, as a Unitarian minister. The Rev. R. W. Sorensen, another Unitarian, played his part as Chairman of the World Congress of Faiths Executive, and as a result of an inquiry made during one of the communal meals, it transpired that those present had many religious affiliations—there were present Anglicans, Methodists, Congregationalists, Quakers, Christian Scientists and members of other religious bodies. The gathering was an outstanding example of what can be done if a group of sincere men and women meet in an atmosphere of mutual toleration and mutual respect.

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And what did the speakers say? It is impossible in a brief article to do more than indicate the kind of thing that was said. Let me quote; first from the address of the Swami, speaking on the Hindu view of worship. "The truth is one, but the sages call it by different names". That, I think, was the keynote of the whole weekend. Our Hindu speaker pointed out that his religion had no room for intolerance, since it accepted the need for the veneration and devotion to some unseen power on which all human beings really depended. The task of all services of worship, he said, was to try to come to some understanding of that power, and the desire to lose ourselves in something far greater than ourselves.

The Buddhist, from a very different point of view, really echoed that statement. A Buddhist formula of worship, he said, was: "I bend in homage to the blessed one, the worthy one, the fully-enlightened one". The worshipper would then go on: "May I be free from enmity, from evil, from distress; may I keep myself happy. May all beings be free from enmity, from evil, from distress; may all beings keep themselves happy". To the Buddhist, he said, worship might be a comparatively minor part of religion, a preliminary structure used in the early

days, by which a man might prepare himself to find the path to wisdom and self-forgetfulness.

Some people may have felt that these two views were a little vague, but there was no doubt of the power and personality of the speakers. The Imam, speaking on the Muslim view of worship was more exact and definite, but he explained that to the devout Muslim, while he regarded the founder of his faith as the perfect advocate of truth, the leaders of the other great religions, such as Moses and Jesus, were considered to be important prophets who has stated valuable truths.

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The pooling of the mental and spiritual resources of some seventy people may seem a minor thing; to most of those present, I am sure that it was far from being a minor thing. Each morning during the conference there was a brief service of meditation led by the Archimandrite Lev Gillet; these services were helpful and peaceful; and the discussions which followed the more formal meetings, though sometimes animated, revealed that even the differences between the somewhat rigid beliefs of the Muslim and the very fluid beliefs of the Buddhist could be bridged. I was very proud of being a Unitarian in Oxford; for Unitarianism, after all, may well provide the bridge between such differing interpretations of the universe. Such meetings as that in Oxford may point the way towards a happier, and a more tolerant world. That, I am sure, will be the hope and the belief of all who took part.

VIEWPOINT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

"THE ROOTS THAT CLUTCH"

By Gwyneth Roberts

THE long summer drought had broken. We could hear the rain on the windows as we sat over the wholesome, unappealing school dinner. The usual day-to-day conversation flowed on around us, humdrum, straggling and safe. Suddenly we were in deeper water, "... John isn't in school again .... They say he's gone off and left her .... Last time the children were too young to understand, but now ...." Broken homes, a high divorce rate were statistics one had to keep in proportion ... once. Here and now they were an immediate and acute problem.

In every society we find the basic family group in various forms. It is often an economic and educational unit, but this is no longer true of our culture. The State acts the benevolent foster mother even before the birth of the future citizen. The functions of child care are being increasingly transferred to the State acting through the health and education services in clinics and schools. But the State does more than provide services, it imposes standards of care in the home.

By an amendment of the Children's Act of 1948 the local authorities not only have a duty to compensate the deprived child for lack of parental care, but also to investigate all allegations of neglect brought to its notice. Thus attention has come to be focused on the effects of the break-up of a family, for "the removal of any child from its home is in the nature of a surgical operation, and should be undertaken only with the full understanding of the consequences and in full knowledge of the risk." The child cannot be allowed to suffer, yet the effects of removing him from his home may be drastic. The recent trend has emphasised preventive measures with the recognition that a minority of the population find it very difficult to maintain what the majority consider to be a decent standard because of ill-health, mental deficiency, poverty, or personal inadequacy. Prevention however prevents certain problems. It presumes that there is someone in a position to recognise dangerous signs and symptoms. In fact the workers in this field are few and overworked. It raises the fundamental question of when preventive interference is justifiable. Who should decide what is best for the child, the outsider or the parents? In other words where is the dividing line between the responsibilities of the State and the individual?

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The growth of the State-Mother is however, only one side of the coin, on the other is the recognition of the vital importance of a happy home life in creating healthy individuals. Indeed, parents must often become over-anxious faced by the popular evidence of the harm that can be done in childhood. In few fields can a little knowledge be a more dangerous thing. However it is comforting to note the stress laid on the importance of affection, love and consistency by all.

The family group as we know it today has shrunk both in size and in function. There are generally fewer children and it is less common for grandparents to live with the family. The role of the family has narrowed but its task is no easier for it still must satisfy emotional needs. This is the chief bond between members and it is easier to break this single strand than the rope which bound the family in the days when its sphere was greater. Instead of being leaders, parents have become possessors. They pour into their relationship with their children all their feelings, hopes and ambitions. Education therefore assumes great importance in their eyes. On the occupational ladder examinations are the rungs. This may be why the secondary modern schools have missed their great opportunity, for the teachers still think along traditional lines. The social aspects of education have been sacrificed to intellectual achievement. This is reflected in the home in the attitude to the "bogey" of the eleven plus and the G.C.E.

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The emancipation of women politically, economically and spiritually has presented yet a further challenge. Major adjustments have and are being made to roles of husband and wife and their attitude to each other. The strain has shown in an increase in the number of divorces.

But in spite of the challenges presented by the changing function of the family and the roles of its members it is vitally important that we appreciate the value of family life. This is a time of tremendous, overwhelmingly complex problems for all mankind. Against such a background, family life can not only give security and immense satisfaction but it can also provide children with values and standards with which to face the world. Parents fight shy of discussing religion and religious values with their children. They are aware of the inadequacy of their knowledge and are afraid of seeming pious. In any case the children get religious instruction at their day school and may even attend a Sunday School—why confuse them? It may, at present be impractical to expect co-operation between day school and Sunday School but we should now be facing the need of the latter to work closely with the parents. Such a close partnership would help children to see religion as a living and intimate part of their daily lives.

D. H. LAWRENCE AND "BOTANY SMITH"

By L. Baker Short

WITH the present revival of interest in D. H. Lawrence it may be of interest to Unitarians if I place on record, before it is forgotten, a fragment of literary history—namely the connection of Lawrence with the late Rev. Ernest Alfred Smith, B.Sc. (died 1942), for many years the Unitarian minister at Platt Chapel, Manchester, and Wandsworth, London.

At some Unitarian gathering in 1936 E. A. Smith had violently denounced Lawrence for his "immorality" in eloping with Frieda, the wife of Professor Weekley, and so refused to appreciate his literary gifts. In subsequent conversations—

continued after he had retired to the Lake District during my Kendal ministry—my wife and I persuaded Mr. Smith to reconsider this harsh verdict, and in his last years he became a keen student of Lawrence and the many books about him, and developed a much more charitable attitude to him.

It was in the course of these conversations that E. A. Smith revealed to us that he had been a teacher of the youthful Lawrence at Nottingham University College, long before he became a Unitarian minister, and of course before Lawrence's flight with Frieda. In a letter written to me from his London address, and dated 18th August, 1936, Ernest Smith writes: "He was at University College, Nottingham, *aet.* 18-20, A.D. 1906-8. It was in session 1907-8 that I had him . . . . . in an 'Optional Advanced Course' (in theory of education) in the B.o.E's syllabus for teachers in training. It was the first bit of real teaching after my own heart that I did, and really began my life-work as a teacher of philosophy . . . . . My biological teaching (whence, 'Botany Smith') was really only pot-boiling work".

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The students' nickname of "Botany Smith" is referred to in "D. H. Lawrence, A Personal Record" (1935), by E. T., who was Jessie Chambers, the girl who was the basis for the character of Miriam in "Sons and Lovers". She writes (pp. 76): "Lawrence entered College in a mood of wistful anticipation. He felt it might be a step into a fuller life; he hoped for a lead of some kind, for contact with things that were vitally alive. In this he was acutely disappointed. He said to me before the course began, 'Surely one should get *something* from these men', i.e. the tutors. The truth was that he got nothing. He made no essential contact with any member of the staff. The nearest approach to a personal relationship was with a lecturer popularly known as 'Botany' Smith. He apparently did perceive that Lawrence was an unusual individual, for the latter said to me one day with a touch of vexation, 'Botany Smith says I'm not *possessed* with an idea, I'm *obsessed* with it. What do you think, is it true?'"

"He even got so far as to be invited to tea at Mr. Smith's, but as Lawrence put it, 'Botany's baby developed measles' at the last moment, so he never went to tea".

This memory would seem to be not quite correct, for in E. A. Smith's letter to me already quoted, he writes: "Lawrence visited us at home in the Spring and early Summer of 1908, when my younger daughter Erica was a baby aged six months or so. He was then already writing "The White Peacock". I knew he was writing *something*".

★

Furthermore, that "Botany Smith" had no real personal contact with, or influence upon, his pupils would not seem to be quite true. For in his letter to me already referred to, he says: "I have letters from quite a number of the students in that class, which was a mixed one, men and women". But what is of greatest interest, "Botany Smith" had a letter from Lawrence—and moreover a letter in which the young Lawrence acknowledges his debt to "Botany's" teaching.

Ernest Smith writes (still the same letter): "My letter from him which I still have is dated 9th December, 1909, a week earlier than the first in the book, and is from the Croydon address which heads so many of the early letters in the book". (The book is, of course, "The Letters of D. H. Lawrence", edited by Aldous Huxley, 1932.) It is interesting that the letter should be earlier than any in Huxley's edition, and also interesting that at that time Lawrence would appear not to have been so embittered about his then career as a Croydon teacher as in the more than fifty of his letters which turned up in Croydon in 1957.

Evidently E. A. Smith had forgotten that he had already written to me about this letter of Lawrence, which may have been one of a number which Lawrence wrote to him at this time. In this earlier letter "Botany Smith" dates Lawrence's letter as 8th December, 1909, and not 9th December as in the letter above. I am inclined to accept the earlier date as correct, as Mr. Smith was then copying direct from the manuscript.

On March 20th, 1936, Ernest Smith had written to me from the same London address as the other letter: "Do you remember our having a conversation in the train coming up from Oxford to London, about D. H. Lawrence? I said I thought I had some letters of his. I have found one, evidently the one I thought best worth keeping at the time. It is dated 8th December, 1909, needless to say before the 'catastrophe'. It is rather a charming letter, friendly yet modest, with a little whimsical satire, and with the literary promise that we knew so well when he was a student. He was teaching in a school at Croydon at the time, and writes, 'You will be amazed to hear that I am tolerably happy, and count myself fortunate'. He then describes school, boys and Head. There is a bit of talk about the fundamental antagonism between boys and teachers, and a beautiful passage about the beauty of life behind much barbarism and cruelty. He is meeting literary people, already, and finds it 'interesting, for a short time, but school, even school, is more vital'. He says, 'I write to you at this length because I owe you a debt. You were my first live teacher of philosophy'. He concludes, 'Will you give my humble regards to Prof. H. and offer my hand to Mr. N, and bow in a differential yet distant manner to Miss B-d for me, and smile at Miss B-t, and give my regards—with a little warmth—to Miss W, and my admiration to Professor Weekley. For yourself—will you take a little kindling of the heart?' The above are all members of the staff—and the whimsical variations were and are amusing, when one knows the people".

★

I do not remember ever to have seen the original letter, so I cannot say whether the abbreviations of the names mentioned were Lawrence's or Botany Smith's. In his earlier letter to me E. A. Smith adds: "Needless to say I shall neither part with nor publish this letter". All the same I think the letter is worthy of preservation and publication. And I hope that if the Rev. E. A. Smith's daughters still possess this and other letters by or about Lawrence, they will let Lawrence students see them. Aldous Huxley's edition of Lawrence's letters is so incomplete that a definitive edition is being compiled by an American editor.

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"Human Godlessness?"

Sir: Atheism, Non-Theistic Humanism, unbelievers, reverent or irreverent agnosticism and "having an open mind about the whole question of God" are all terms which while differing fractionally from one another from the point of view of the theologian or the student of linguistic philosophy may all be readily seen to have one common meaning when judged by the "everyday meaning of names" which must of us find adequate for the realities of everyday life. All these terms express the fact, the state of mind if you prefer, of the man who cannot affirm God—an expression that is used by the Rev. Dunkerley in his letter of 16th July.

It may be true that there can be a definition of God for every Unitarian—although most of us find that defining God is rather an unrewarded exercise—but the important point about a positive affirmation of God is the completely different orientation of thought which results from it, one aspect of which is worship, worship being a totally different thing from celebration of life, or indeed from the "faithful-ness to experience" of Middleton Murry. It may be that to many

(continued on page 653)

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 7, 1960

ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6. Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11. Rev. J. H. CORAM DAVIES
ALTRINCHAM, Stamford Road Chapel, 11 and 6.30. Supply
APPLEBY, Unitarian Church, Kirkonday Road, 11.15 and 3. Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30. Supply
BATH, Trim Street Chapel, Unitarian, 6.30. Rev. G. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30. Rev. FRANK T. MCQUEEN
BERWICK (Annie Gray Memorial), Unitarian Church, 11. Rev. JAMES EDELSTON
BILLINGSHURST, Free Church, High Street, 11. Mr. W. A. WHEATLEY
BIRKENHEAD, Unitarian Church, Borough Road, 6.30 (August 14). Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Rev. GORDON STUART
BIRMINGHAM, Worship Road, Church and Hurst Street Mission, Small Heath, 6. Rev. JOYCE HARLAMOFF
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. FRANK LOWE
BOLTON, Bank Street, 2.30. Sunday School, 10.30 and 6.30. Mr. J. MCCLELLAND
BOLTON, Unity Church, Downs Road, 10.30 and 6.30. Rev. ARTHUR J. LONG
BOLTON, Wellsprings, 3.15, and Mullwood Road, 6.30. Rev. KENNETH WRIGHT
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15. No Service
BRADFORD, Forster Hall Square, 10.45. Supply, 6.30. Rev. J. B. TOWERY
BRIDGWATER, Christ Church, Dampier Street, 3. Sunday School, 6.30. Rev. WM. MILLER
BRIGHOUSE, Unitarian Chapel, 11. Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11. Rev. JOHN ROWLAND, 6.30. Mr. A. G. TAMBLYN
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. A. H. BEETLES
BRISTOL, Oakfield Road, 11 and 6.30. Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30. Rev. JOHN MAYHEW
CARDIFF, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. STEWART CASTER
CARDIFF, The West Grove Unitarian Church, 6.30. Rev. RHYS JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3. Mrs. IRENE HYDE
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11. Sunday School, 6.30. Rev. JOHN M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Rev. E. H. SHAW, 6.30. Mr. A. PATTERSON
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30. Rev. A. W. VALLANCE
CHESHUNT, Church, Atkinson, 10.45 and 6.30. Rev. KENNETH TWISS
COVENTRY, Great Meeting House, Hales Street, 11 and 6.30. Rev. E. H. MORRIS
CREWE, Free Christian Church, Heath Street, 6.30. Supply
CRICKHOWELL, Unitarian Church, Brecknock Street, 11 and 6.30. Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Friends Road, 11. Children's Service, 6.30. Rev. J. P. CHASE
DEVIZES, Wilton Street Chapel, 11. Mrs. N. ELLIS 6.30. Supply
DIDSBURY, Peter Gaw Unitarian Chapel, 6.30. Mrs. GOODWIN
DISCOVERY, Old Meeting House, 10.45. Rev. R. W. SOMERVILLE
DONCASTER, Free Church, Hall Gate, 11 and 6.30. Rev. ALEC L. FRIPP
DOVER, Adrian Street, Unitarian Church, 11. Sunday School, 6.30. Rev. P. C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Rev. NORMAN KNIGHT
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev. R. P. WAUCHOPE
DUNDEE, Unitarian Church, 31, Commission Road, 11. Rev. G. D. FORTE
EDINBURGH, St. Mark's Church, Castle Terrace, 11. Rev. ROGER FIELDEN
ESHER, George's Chapel, South Street, 6.30. No Service during August
GEE CROSS, Hyde Chapel, 11 and 6.30. Rev. J. HARRY SHAW
GLASGOW, St. Vincent Street, Unitarian Church, 11. Supply
GORSE, Pitsligo Street, 2. Sunday School, 10.45. Mr. FRANK HALL 6.30. Mr. I. E. HALL
GREENOCK, Ingle Street, 3. Rev. JAMES M. QUINN
GUERNSEY, Mission Church (Vauxhall), 6.30. Rev. G. MORIN BROWN
GUERNSEY, Wood Street Church, 11
HALE CHURCH, Hale Barns, 10.45 and 6.30. Rev. G. J. PRICE
HALIFAX, Northgate End, 6.30. Rev. F. WILSON
HAMPTON, Free Christian Church, South Avenue, 11 and 6.30. Rev. DENHAM HUTTON
HAWKSLEY, Great Meeting, Burnley Lane, 11 and 6. Rev. E. A. DAVIES
HEBDEN, Wesleyan Band, 11. Rev. J. MORTON HALL
HEREFORD, Friendship Street, No Service
HULL, Park Street Church (Unitarian), 6.30. Supply
ILKESTON, Market Place, Unitarian Chapel, 6.30. Rev. MAURICE HOWARD
LANCASTER, New Meeting House, 11 and 6.30. Rev. EDGAR W. HILL
LANCASTER, Church Street Chapel, 11 and 6.30. Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30. Rev. R. L. GELLARD
LEICESTER, Northampton Road, 11. Senior Church, 6.30. Mr. C. V. WILKINS
LEICESTER, The Great Meeting, Red Road Street, 11 and 6.30. Mrs. C. EVANS
LEWES, Westgate Chapel, 11. Rev. RALPH VERNEY
LIVERPOOL, High Street, Unitarian Chapel, 6.30. Rev. R. W. EMERSON
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30. Dr. F. N. TOWNSEND
LIVERPOOL, Renshaw Street Church, 11. Rev. C. A. PIERCE
LIVERPOOL, Domestic Mission, Mill Street, 6.30. Rev. J. KENT MORRISON
LIVERPOOL, Gateacre Chapel, 11. Rev. T. R. BOWEN, 6.30. Supply
LIVERPOOL, Hamilton Road, Bootle, 3. Sunday School, 6.30. Rev. C. A. PIERCE
LIVERPOOL, Hope Street, 6.30. Rev. S. R. BOWEN
LIVERPOOL, Ullet Road, 11. Rev. E. H. SHORT
LONDON, Hall Street, Edgware Road, 6. Mrs. A. BOWLEY
LONDON, Hendon, Silkstone and Sunderland Street Chapel, 6.30. Mr. G. W. PEARCE
LONDON, Kensington, Hope Hall, 11. Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11. Rev. A. PIERCY, 6.30. Mr. G. E. HARVEY
LONDON, Forest Gate, Upton Lane, 6.30. Rev. T. E. BRIDEN
LONDON, Golders Green, Hoop Lane, 6.30. Miss M. E. GARRY
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 11 (Family Service). Rev. E. H. GRIFFITH
LONDON, Hampstead, Rosslyn Hill, 11. Rev. T. L. JONES
LONDON, Highgate Hill, Unitarian Church, 11. Rev. W. WOOLLCOMBE
LONDON, Hyde Park Street, 11. Rev. T. E. BRIDEN, 6.30. Rev. W. WOOLLCOMBE
LONDON, Islington, Upper Street, 6.30. No Service during August
LONDON, Kilburn Unitarian Church, Quex Road, 11. No Service during August
LONDON, Lewisham Unitarian Church, High Street, 11. Mr. WILFRED E. BANKS
LONDON, Mansfield Street Church, Rosebery Grove, 6.30. Rev. W. H. LOVE
LONDON, Richmond New Church, Elmwood Road, 11. Mr. A. S. MUNNINGS
LONDON, Stamford Street Mission, Lower Marsh, Unitarian Church, 11.30. Children's Church, 6.30. Rev. F. ROSENGRAVE
LONDON, Wandsworth Unitarian Church, East Hill, 11. Mr. S. R. MORRIS. —, Mr. Morris's Anniversary (also 6.30, 1st Sunday in the month)
LONDON, Wanstead Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30. Miss L. M. HOBGOOD
LYTHAM ST. ANNES (Ansdell), Church Road, 11. Rev. R. W. DARLEY
MACCLESFIELD, King Edward Street, 10.45 and 6.30. Mr. EDWIN JONES
MANCHESTER, Unitarian Church, Upper Brook Street, 6.30. Miss MARIAN HILTON
MANCHESTER, Bowdon, Unitarian Free Church, Lees, 6.30. Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Rev. ALAN TOWLER
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30. Supply
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. DONALD MILLS
MANCHESTER, Monton Church, Eccles, 10.45. Mr. P. G. MARSH, 6.30. Mr. E. CRANEY
MANCHESTER, Pendleton Unitarian Free Lane, 6.30. Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30. Rev. F. KENWORTHY
MANCHESTER, Renshaw Street Mission, 6.30. Supply
MANCHESTER, Stand Chapel, Whitefield (August 14), 10.45 and 6.30. Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11. Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30. Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11 each Sunday
MIDDLEWICH, Free Christian Church, 6.30. Rev. LAWRENCE HALLWORTH
MIDDLETON, Old Road Chapel, 3.15. Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30. Mr. ROGER EARLE
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6. Supply
NEWPORT, Isle of Wight, High Street, 6.30 (also 11, 1st Sunday in the month). Rev. W. J. CARTER
NORTHAMPTON, Kettering Road Church, 11. Supply
NORWICH, Octagon Chapel, Colegate, 11. Rev. J. A. KNIGHTLY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30. Rev. ERNEST PENN
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45 and 6.30. Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30. Prof. HOWARD W. HOOTY
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, 6. Mrs. F. ALDRED, Rev. G. W. PITTS
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30. Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30. Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11. Junior Church, 6.30. Rev. J. W. DENNIS
PORTSMOUTH, John Pounds Memorial Church, High Street, 11. Junior Church, 6.30. Rev. JOHN STURROCK
PRESTON, Unitarian Chapel, Church Street, 6.30. Mr. R. MAINWARING
RAWDON, Hoote, The Meeting House, 11. Rev. FRANCIS TIBBY
RAWTENSTALL, nr. Haverich, Lanes., 3. Rev. R. J. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6. Rev. F. W. BOND
ROTHERHAM, Church of our Father, 10.45 and 6.30. Rev. ERIC PHILLIPS
SALE, Ashtons Road, 11. Rev. JAMES GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30. Dr. J. J. KNIPE
SHEFFIELD (Attercliffe), 6.30. No Service
SHEFFIELD, Pinhoed Old Chapel, 11. Supply
SHEFFIELD, Unity Church, Crookesmoor Road, 11. Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30. Rev. G. STANLEY WORTHY
SHREWSBURY, High Street, Unitarian, 6.30. Mr. G. J. EVANS
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. WESTALEE
SOUTHAMPTON, Church of the Saviour, London Road, 6.30. Miss M. GRIFFITH
SOUTHEND-ON-SEA, Dorsley Road, 6.30. Mr. J. HALLER
SOUTHPORT, Portland Street Church, 11 and 6.30. Supply
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30. Supply
ST. HELENS, Cotteridge Street, 6.30. Supply
STOCKTON-ON-TEES, Wellington Street, 6.30. Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOCKPORT, Presbyterian Unitarian Chapel, 11. Rev. C. SHARPE
SWANSEA, Unitarian Church, High Street, 6.30. Rev. L. ROBIN SMART (also 11, First Sunday in the month)
SWANSEA, Pentrod Free Christian Meeting House, 11. Supply
TAUNTON, Station Hall Road, 6.30. Mr. R. MARTIN
TAUNTON, Mary St. Chapel, 11. Rev. WM. MILLER
TODMORDEN, Old Meeting House, Ashfield Road, 6.30. Rev. G. KIRKBY
TODMORDEN, Unitarian Church, 10.45 and 6. Supply
TORQUAY, Unity Church, of The Saviour, 11. Rev. CHARLES EASTON
TORQUAY, Congar Unitarian Church, 11. Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30. Rev. ERIC WILD
WARWICK, Unitarian Church, High Street, 7. Rev. H. MORTON
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WELLING, Memorial Church, Manor Road, 11. Mr. E. TOWNSEND, 6.30. Rev. E. H. SHAW
WESTON-SUPER-MARE, Unitarian Free Church, Stafford Street, 11. Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11. Children's Church, 6.30. Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11. Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WESTON, Pleasington, 2.30. Mr. E. E. STRATTON
WHITSTABLE, Davis Place, 10.45. Rev. A. B. DOWNING, Tyrol 6.30, Rev. A. B. DOWNING
YORK, St. Saviourgate Chapel, No Service

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MELBOURNE, Unitarian Church, Cathedral Place, C.2. Unitarian Hall (Door Inscription), 6.15. Service: 4 p.m. annual Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PARKINSON, 132, Hale Street, Subiaco, Perth, West Australia
SYDNEY, New South Wales, Unitarian Church, 11, Pitt Street (off College St.), 7.15, Rev. D. W. SIMPSON, Manse Road, Roseville [illegible]
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TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 10.30, Rev. N. C. CORBETT
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550, South Arnette West, 11, Rev. A. F. HUNTER

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(continued from page 650)

the God of the traditional creeds is a dead God but those to whom the active communicating presence of God is the very core of reality both in the natural world and in their own lives would suggest that the remedy for such people lies in helping them to a meaningful perception of God rather than in a need to change phraseology. Rev. Dunkerley does not indicate how he would like to see the phraseology changed; one can only presume he would like the difficult idea of God set on one side lest it disturb those of the congregation for whom it means nothing.

While a Muslim, a Jew and a Unitarian Theist may find they have more in common than any one of them has with a Non-Theistic Humanist there can be few Unitarians who would wish to prevent the latter from being members of the church if they feel it would be of help to them. The real difficulty is the position of the Non-Theistic Humanist who wishes to become a minister. Unless he can find himself a congregation of people with views like his own he must surely find himself in the unworthy position of being expected to lead a congregation in the worship of God.

Tolerance is a virtue, but it would cease to be such were we to go to the lengths of watering down the worship of God to give comfort to those who as yet perceive Him not.

Bristol. Anthony G. White.

Sir: May I be permitted to deal with one or two points raised by Mr. Donald Dunkerley's reply to my earlier letter.

He has disposed of the difference between Unitarians and Trinitarians in one line and used the rest of the space in a special plea for those who do not give God first place in their lives with a paragraph bewailing the lot of the "reverent agnostic" in England.

Probably the vast majority of Unitarians attending church services today believe in God and worship him and pray to him, giving him the first place in their lives. These congregations are made up of groups of people who, broadly speaking, believe in the same things, and with all the goodwill in the world, I cannot see that merging with "non-theistic anybody's" can do anything but harm.

Mr. Dunkerley's penultimate paragraph disagrees with this point of view but there is nothing offered in return but the promise of a new theology which (I quote Mr. S. P. Whitehouse in his Essex Hall Lecture) "may take generations or even centuries to construct even a provisional theology".

Until that happy day, Mr. Dunkerley suggests that all the varying shades of opinion, even "those for whom the name of God has ceased to have meaning", should be welcomed as representing Unitarian ideas. I think not.

Preston Yours, H. J. Leaver.

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Seven Virtues

Sir: Your contributor, Phillip Hewett, must have had a singularly unfortunate experience of Unitarians. When I belonged to an adult school class of mixed Non-Conformists, the handbook offered us a session on "The Seven Deadly Sins". We substituted a consideration of "Seven Shining Virtues". To redress the balance, could you not offer us an article on "The Seven Shining Virtues of Unitarians"? I suggest Compassion, Diligence, Temperance, Open-Mindedness, Friendliness, Search for Truth, Hunger and Thirst After Righteousness. But others may be selected.

Windermere. Yours, Lilian Beard.

Barbara Watson

In her 86th year Miss Barbara Watson passed away on 19th July. Prior to her removal to Hexham she lived in Carlisle and was for many years a member of the Church Committee of Carlisle Unitarian Church and one of its best and most loyal supporters. She was created a Justice of the Peace many years ago and was well known for her support of every good cause she could possibly assist. All work for children and animals was especially dear to her. She was one of the most modest and unassuming of women, gentle to a degree, yet staunchly independent in her outlook on life and its problems and bravely outspoken where she saw wrong or injustice being done. The world is the poorer for her passing. G.M.

Mabel Ashford

The Oldbury Church suffered a severe loss by the death of Mrs. Mabel Ashford, which occurred on Saturday, July 2nd. She was 74 years of age. Her activities had been restricted by illness during the past two years, but before that time she was one of the most loyal and active members of the church and had served it as Chairman, an office she still held in a nominal capacity at the time of her death. She had made many gifts to the church, including a handsome lectern. She was a woman of strong and forceful personality, upright in all her dealings, a convinced Unitarian and one who will be greatly missed by her fellow members.

The funeral took place on Wednesday, July 6th, the service being conducted by the Rev. H. A. Gore.

Death

Piper.—29th July at Kingston General Hospital, John Arthur Williamson, husband of Beryl (nee Porter) and elder son of the Rev. and Mrs. C. A. Piper. Funeral at Kingston Crematorium, 2nd August.

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